

(JNANA PANA)
PSALM OF WISDOM

Dr. M. R. PANICKER
KONKANI TRANSLATION BY
N. PURUSHOTHAM MALLAYA

प्रकाशक :
कोकणी भाषा प्रचार सभा कोचिन-६८२ ००२.

ज्ञान पाना

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डा. एम. आर. पणिकर

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कोंकणी अनुवाद

एन. पुरुषोत्तम मल्या



कोंकणी भाषा प्रचार सभा प्रकाशन–६

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To

Unni Krishna

of

Guruvayoor

but

for Whose blessings

this

hand would not

have

moved

FOREWORD

My dear Dr. Ugene,

There, a noble soul is moving fast caught in the undercurrent of mental agony. Away from a little Village Keezhattoor in Kerala, this Brahmin is seeking the feet of Lord Krishna of Guruvayoor, the Dwaraka of the south.

Poonthanam lost his only child born to him after years of prayer at Guruvayoor.

His home was full with festivity to celebrate the child's first feed. After the ceremony those who took part changed their dress and threw the ceremonial ones into a room. The heap formed thus caught under it the innocent child lying asleep. When it was found out the little innocent soul had flitted away.

Poonthanam fell at the feet of the Lord and begged for peace eternal.

Jnana Pana is the outpouring of that bleeding heart where he says "when Unnikrishna plays in us, why wish for children more". Jnana Pana has soaked this land of Kerala for the past four hundred years from the days of Akbar. Even today it's sweet fragrance hovers from lip to lip

Yours sincerly,

Dr. Panicker

INTRODUCTION

Jnana Pana is the profound philosophy of life made simple for the ordinary man "that thy name shall ever be on the tongue to have this life turned into eternal bliss" Dr. Panicker's work has been a great success, in as much as he has caught the idea so well that one wonders if this itself is an original work. I am privileged being allowed to write a few lines as introduction to this book. Besides I have been greatly benefitted by reading it. I hope many such books would follow that more and more people will be benefitted. May Guruvayurappan's blessings be showered on the book and its author a good physician and, a simple humanitarian.

ERNAKULAM
22-12-78

T. C. Janaki Amma
(ANJALI)

ONE

Blessing of Great Guru be on us, that
Thy name shall ever be on the tongue
For us, to have this life,
Turned into eternal bliss.

आशीर्वादु आसचो अंमचेरी परमगुरुलों
केल्नायि आसचे जिबेरि नांव ताचें
अंका, जीवित ये उरचे,
आनन्दमयान्तु परिवृत जाव्नु शाश्वत रबचे.

Great Guru - Sri Narayana - One of the thousand attributive names of Lord Vishnu

None knew till yesterday,
Who knows about tomorrow!
When this body perish, who can say!
Oh! Lord, Thy display.

कलचे पर्यन्त नेणयि कोणीय,
तरि फयचे कोण जाणयि!
देह ये केन्ना नाशु पांव्ता,
सांगचाक कोणाक जत्ता !
हे ! देवा, तुजो विलासु

Those seen everyday,
Are not to be seen today.
See him in a palanquin now,
Who was roaming about till yesterday.

केन्नायि दिकचे तांका,
मेळनाति दिकचाक आजि तांका.
दिकतायि अतं एक पल्लकेन्तु ताका,
कालिपर्यन्त अशी-तशी भोंव्चे ताका.

The king in splendour in his palace,
Is seen with a bundle on, next day.
Some do know it;
Yet others do not understand it.

वैभवयुक्तरायु रावळरांतु तागेले,
दिकचाक पडता तो वाव्ता वज्जे, दिवसा लागचे.
स्वल्प जनांक कळता ते;
जल्यारि संजूक जायना दुसरांक तें.

What is seen is a myth,
So say the wise.
Remember the mind we have
Has more facets than one.

कसले दिकल्या आसा मायामय तें,
तशि सांगतायि प्रज्ञावन्त ते
दवरि उडगासु अम्का आसचे मन तें
एकापसि आसा अधिक मुख तें

Myth - Maya -

Hence the Sastras are more than one,
For us bound by Karma.
Sankhyayoga and yet others
Revealing how we are chained.

देखून शास्त्र आसा अेकापसि चड्,
अम्का बन्दिल्या कर्मानि.
सांख्य योग मात्र नयि अनि इतरयि
दकेता कशी अमि शृखंल निबद्ध जल्या.

Sastras - Six Sastras

1. Siksha
2. Kalpam
3. Vyakaranam
4. Niruktam
5. Chandass
6. Jothisham

Sankhya Yogam:- There are eight Yogas.

1 Parabrahmayoga
2. Jnanayoga
3. Rajayoga
4 Sankhyayoga
5. Samnyasayoga
6. Abhyasayoga
7. Bhakthiyoga
8. Vivekayoga

The wise tell us the Truth
For us to free this life.
Listen, Oh! noble souls
In simple yet shining words.

प्रज्ञावन्त सांगतायि सत्य अंका
जीवित ये मुक्ति मेळपाक अंका.
अयकायि, अहो! उत्कृष्ट जीवानो
सरल तथापि तेजस्व उत्रानि.

The glow we see around
Of millions of throbs each standing alone,
Bound by the chains of Karma,
Ignorant to the blind,
Revealing to those who can see,
Which is Life entire,
Is held by Thee, Oh! Lord,
In Whom all will merge,
When Thou alone exist.

अमि दिकचे तेजस अखंड
एकेक रवता एक जाव्नु कोट्यानुकोटि चराचरांतु,
कर्माचे शृंखल बन्दनान्तु,
अंधकांक अज्ञात तें,
दिक्तल्यांक दकैंता तें,
समग्र जीवामय आसा तें,
तू हे ! देवा धोर्नु रवल्या तें.
सर्वं वोच्नून पवतायि लय कित्यांतु
केन्ना आसा तू मात्र.

Karma - All the life activities, Physiological,
Physical and mental.

The Karma which holds us together
Are chains of Punya, Papa and Punya Papa;
Of gold, Iron and metals twain,
Chains the soul down to the Earth.

परस्पर अंका धोर्नु राबल्या कर्म
पुण्य, पाप अनि पुण्यपाप हाजें शृंखल बन्दन तें;
भंगार, लोकण्ड आनि लोहृध्वय,
शृंखल बन्दनान्तु घलता जीवाक पृथिवीर सकल.

Punya	**-Blessed deeds**
Papa	**-Cursed deeds**
Punya Papa	**-A mingling of both,**

The Great Creator Brahma, a fly or an ant
Is bound by this chain, know thee.
Dikpalas each is fixed
To his post bound by Karma.

बृहत सृष्टिकर्तारु ब्रह्मा, एक मूस वा मुयि
ह्या शृंखल बन्दनेन्तु आसा,
जाण जयाति ताका.
केल्या एकेक स्थानारि दिकपालांक स्थापित
ताजे स्थान आसा कर्मानुबन्दित.

Dikpalas - Eight divine powers guarding the eight regions of the earth.

1) Indra	E	5) VARUNA	W
2) Vahni	ES	6) Maruthu	WN
3) Pithirpathy	S	7) Kubera	N
4) Niruthi	SW	8) Easan	NE

The Flickering souls we are
Bound by Karma ever,
Born and reborn oft,
Within a short time here.

चंचल जीव अमी
कर्मबन्दनान आसा केन्नायि,
जन्मतायि अनिक पुनर जन्मतायि,
अल्प समय भितरि हंगा अनेक.

The soul thus suffering in hell,
Redeemed thereafter,
To mother Earth, it returns
A distinct throb, - the man.

जीवु तशि भोगचो यातन नरकान्तु,
मेळोलो जत्ता मोचन त्या नन्तर,
मातृ भूमिरि, येत्ता तो पुनर
वेगळो एक प्राणु - मनुष्यु.

That which is earned by Karma,
We spend out in Heaven or Hell.
Enjoying while in Heaven,
Suffering for that in Hell.

कर्मान् संग्रह केलेले तसलें तें,
कर्तायि विनियोग अमी स्वर्गारि अथवा नरकान्तु.
भोगतायि अस्तना सुख स्वर्गारि,
भोगतायि यातन नरकान्तु त्या खतीरि.

Heaven:- Abode of divine beings ruled by Indra
Hell:- Land ruled by Yama where sinners are punished'

Tempered thus the soul comes down
To be born here again.
The cruel deeds take us to hell
The noble enthrone us in Heaven.

पाकयुक्त जललो तसलो तो जीवु येत्ता सकल
गेवचाक जन्मु हंगा पुनर.
वर्ता वायिट कर्म अंका नरकान्तु
बेसेता सत्कर्म अंका स्वर्गारि.

From the Heaven the soul comes down
To be born as Brahmin sometimes
The evil deeds he does here
Compel him to be reborn as Chandala.

स्वर्गारि थकून येत्ता तो जीव् सकल
गेवचांक ब्राह्मण जन्मु कांयि एक वेळारि
वायिट कर्म कर्त्ता हंगा तों
पडता बलात्कार ताजेरि पुनर जन्माक चांडाळ जाव्नु.

Chandala:- One who is born with evil tendencies and does it.

Asuras are born as Suras,
Amaras are born as trees.
Sheep die and come back as elephant
Elephants in turn are reborn as Sheep

असुर येत्तायि जन्माक सुर जाव्नु,
अमर जन्मतायि वृक्ष जाव्नु.
बोकडियो मरतायि आनि येत्तायि परत हस्थियो जाव्नु
हस्थियो परत येतायि जन्माक पुनर बोकडियो जाव्नु.

Asuras; Beings who are always opposed to the divine being.
Suras; Divine beings - Deities.
Amaras; Divine beings - Immortal.

Tiger is reborn as man,
Women reborn as Vixen;
The King, a terror to all,
There, he is born a worm;
The fly dies and comes down as cat
Oh! Lord Thy display.

व्याघ्र येत्ता जन्माक पुनर मनुष्यु जाव्नु,
बायिल जन्मता पुनर कोल्लि जाव्नु;
रायु, सगटांक एक भीषण,
थंगा, तो जन्मता एक कीडि जाव्नु
मूसु मरता आनि येत्ता माजर जाव्नु,
हे! देवा तुजो खेळु.

The souls that go up and down
Earn their Karma on this Earth.
Eat, what they earned somewhere out
Come down again to earn.

जीव ते वत्तायि ऊँच अनिक सकल
संपादितायि तांगले कर्म या भूमिरि.
खत्तायि, कसलेयि तानि केलेले संपादन खंयितरि
येत्तायि सकल पुनः संपादन करचे खतीरि.

Freedom from Karma one can have
Here alone, the birth-place of Karma,
Where the devotees, the aspiring, the worldly
Get whatever they wish for.

कर्मा थकून मेळयात मोचन एकल्याक
हंगाचि तें, कर्माचे जन्मस्थल,
खंयि भक्तांक, आकांक्षित, लौकिक
मेळता कसलेंयि तरि तें आशेतायि.

Such is our mother Earth,
The grand show of Thee,
Who come, down in divine form,
To have Thy rule here alone.

तसली तँ अमचि माता पृथिवि,
तुजें बृहत दर्शन तें.
कोण येत्तायि, सकल दिव्य रूपान,
जांवचाक ताजें आधिपत्य हंगा मात्र.

Who come down in diviee form:- Reference to 10 incarnaticns:

1.	Matsya	6.	Parasurama
2.	Koorma	7.	Sree Rama
3.	Varaha	8.	Balarama
4.	Narasimha	9.	Krishna
5.	Vamana	10.	Kalki.

Hence this Earth is unique
Of all the fourteen worlds.
The Vedas speak high of Her,
The saints sing songs about Her.

देखून पृथिवि यि अद्वितीय आसा
चौदाय लोकां भरसी.
वेद वंकाणसितायि तिका,
मुनिवर्य कर्तायि तिजो गीत गायन.

Fourteen world--including Earth

Below Earth:

1. Athalam
2. Nitalam
3. Vithalam
4. Suthalam
5. Thalathalam
6. Mahathalam
7. Rasathalam

Above Earth:

1. Boovarlokam,
2. Swarlokam,
3. Maharlokam,
4. Janalokam,
5. Thapolokam
6. Sathyalokam

Vedas:- Four in number-

1. Rigveda
2. Sama Veda
3. Yajurveda
4. Atharvana Veda

In the centre of the salty ocean
Shines out the majestic Jambu land.
Among the seven islands there,
The most glorious of all.

भिटसे सागराचे मध्यें
जत्ता प्रकाशित अति प्रौड जंबुद्वीप.
थयिं सात द्विपां भरसी,
सर्वान्तु बहु विशिष्ट कीर्तिकर.

1	Jambu Dweep	2	Salty Ocean
3	Plaksha Island-Land of the golpen fig	4	Ocean of the juice of sugarcane
5	Salmala Island	6	Ocean of wine (Grape juice)
7	Kusha Island	8	Ocean of ghee
9	Krowncha Island	10	Ocean of Milk
11	Saka Island	12	Ocean of curds
13	Pushkara Island--Land of Brahma	14	Ocean of fresh water
		15	Lokalokam

Thus like the lotus flower Jambu stands,
With six others and Meru at it's centre;
It's divided into nine Sectors of which
Precious is this Bharatha Varsha.

तशि रबल्या जंबुद्वीप पद्माक्षा फुला मणकी,
दुसरे संचे भरसी
आनि आसा मेरु तिजें मधें;
केल्या तिजा विभाग नव खण्ड
आसा तांतु उत्कृष्टस्थान ये भारत वर्षाक.

Meru-a mountain of Gold on which divine being are having their sojoun.

Sectors:- 1. Swara
2 Ilavritha
3. Bhadraswa
4 Hari Varsha
5. Kethumala
6. Ranyaka
7 Hiranmya
8. Kimpurusha
9. Bharatha

The Saints hail thee Oh! Bharath
As the land of Karma;
To burn this Karma and be redeemed
There is no other land but Bharath.

सिद्ध पुरुष कर्तायि तुका नमन हे! भारता
कर्माचि भूमि ह्मोणु;
ह्या कर्माक करचाक दहन
आनि दिव्चाक मोचन
ना दुसरि भूमि भारत विना.

For us to sublime this life
Kaliyuga is the best of the four
Simply chant His names thus,-
"Krishna, Krishna, Mukunda, Janardana,
Krishna, Govinda, Rama, Narayana."

अंका यें जीवित मोक्षु मेळपा खतीरि
कलियुग चारि भरसि अति श्रेष्ट
करायि केवल गायन ताजे नाव अशी,—
“ कृष्ण, कृष्ण, मुकुन्दा, जनार्दना,
कृष्ण, गोविन्द, राम, नांरायण ”.

Kali Yuga:- The last of the four Yugas.

1	Kritha Yuga	--	4800 Divine years
2	Thretha Yuga	--	3600 Divine years
3	Dwapura Yuga	--	2400 Divine Years
4	Kali Yuga	--	1200 Divine years

1 Human year	--	1 day for devas
300 Deva year	--	1 divine year

Those living in other worlds,
Those living in previous Yugas
Not having a chance for freedom
Praise this land in Kali Yuga.

परलोकान्तु सजीव आसल्या ते,
गेले युगान्तु सजीव आसल्या ते
स्वतंत्रता मेळपाक अवसर एक नत्तिल्यान
ह्या भूमिक कर्तायि प्रशंसा कलियुगान्तु.

"How I wish to be born there
Even as a grass, you know."
Such is the cry they send out,
And praise those born here.

"हांव इच्छिता कशी थंयि जन्मोंव्का
केवल एक तृण पुणि जाव्नु, जाणा, तू"
तशि ते कर्तायि रोधन,
आनि प्रशंसितायि कोणीय हांगा जन्मल्यांक.

Hark! this is Kaliyuga,
This land is Bharatha Varsha,
Arn't you afraid of hell;
Haven't you got a tongue?

अयकायि ! यें कलियुग तँ,
यी भूमि भारतवर्ष तँ,
ना वें तूं भित्ता नरकाक;
ना वें एक जीब तुका?

Without repeating His name
How could we think to be here!
Alas, Alas without meditation
Don't waste your time here.

ताजे नाव पुनारावृत्ति करनत्तिले
कशि विचारचे अमि हंगा आसा ह्योंणु !
हा, हा, ध्यान विना
कोर्नका व्यर्थ तुजो समय हंगा.

How many births we had in filth,
How many births we had in water,
How many births we had on land,
How many births we had as trees,
How many births we had as animals,
Ere being born in human womb.

कितले जन्म जल्या अंका मलिनान्तु,
कितले जन्म जल्या अंका उदकान्तु,
कितले जन्म जल्या अंका भूमिरि,
कितले जन्म जल्या अंका वृक्षजाव्नु,
कितले जन्म जल्या अंका मृगजाव्नु,
जन्मळचे पयले मनुष्य योनीन्तु.

Ten months we spend in the womb
Twelve years as children at play;
Puffed up but knowing nothing,
How many years squandered away.

केल्या विनियोग दा मास अमि गर्भाशयान्तु
खेळ्ळे बारा वर्षं बालक ज़ाव्नु;
मदोद्धत जाल्या पुण कांयि कळनत्तिले,
कितले वर्ष अशीचि व्यर्थ केल्यां.

This breath lingers in the bubble, the body,
Little knowing that it thins out daily,
Struggling ever we spend the time,
Not caring to chant His name.

मंद मंद चलत्ता बुद्बुदान्त, तशि यें देह,
कळना ते प्रति दिवस जत्ता क्षीणित,
केन्नायि जुजून अमि खरचिताय समय,
करना चिंतन ताजे नांव उच्छारणाक.

Fighting for status and power
Some move about unashamed;
Yet others thinking of self and rivalry,
Fritter their lives away.

जुजतायि पदवीक अनि अधिकारा खतीरि
स्वल्प भोंवतायि अशी-तशी अल्लजित जाव्नु;
जाल्यारि दुसरे चिंतितायि स्वार्थंपर आनि स्पर्धेन्तु,
कर्तायि व्यर्थ तांचे जीवित.

Some others dance about,
To the tunes of damsels sweet,
Some fools serves as courtiers,
To show out their vanity.

नांचतायि स्वल्प इतर,
कोमळ युवति तालानुसार,
भृत्या मणकि स्वल्प भूढ कर्तायि सेवन,
प्रकट कोरूक तांगेले वृथा अभिमान

Some work from temple to temple
Just to earn for their family;
Some feed not their parents or wife;
Wretches there are some,
Never see even in dreams
Partner owned before the sacred fire.

स्वल्प कर्तायि काम प्रति एक देवळान्तु
मात्र तांगेले कुडुंम्बाचे वेतन मेळपा खातीरि;
स्वल्प करनाति संरक्षण आव्सुबापसूक अथवा बायिलेक;
आसायि पापिष्ट स्वल्प जन,
दिकनाति तरि स्वप्नांतु
स्वीकृत केलेली पत्नीक होमाग्नि मुरवारि.

When the learned rebuke at it
Up against them they arise,
Casting aspersions they say,
Universe is there for it is worldly.

केन्ना शिख्लिे ते निन्दितायि त्या खतीरि
ताजे उपरि करचाक विरोध ते उठायतायि,
आक्षेप करीत ते सांगतायि,
जगत् आसा जाल्यारि ते लौकिक.

Brahmins worshipping day by day
Think they are above Brahma;
To hoard wealth to heart's content
They even perform Yagas.

आराधन करचे ब्राह्मण प्रति एक दिवस
लेकतायि ते ब्रह्मापसि ऊँच;
संग्रह करचाक धन हृदय तृप्तिक
ते करतायि याग मरेन.

Yagas- Sacred offering to Gods for their, blessing for the performer and the whole world.

Some sell gold and precious stones,
Just to make them rich;
Elephants and horses they don't spare,
To fill their coffers full.

स्वल्प विकितायि स्वर्ण आनि अमूल्य रत्न,
यथायोग्य करचाक तांका धनिक;
हस्थियो आनि घोडे ते दवर्नाति,
भोरूक तांचे धन - भांड.

Yet others dealing in shipping,
How much they hoard, my Lord!
Pilfering and rakish as they are,
In quest of wealth ruin themselves.

जल्यारि दुसरे तरुवां वाणिज्य करर्चान्तु,
कितले भारि संग्रहितायि ते, मेजे देवा;
चोर आनि भोगासक्त आसचे तसले ते,
धनाचे अन्वेषणार्थ विनाशु पांव्तायि ते स्वयं.

Amass wealth, still they aren't happy;
Tens, they covet to make hundreds,
Hundreds to thousands and lacs
Enchained by their desire endless.

आसा समृद्ध धन, जल्यारि ते संतोषु पाव्नायि;
आसा दा, इच्छितायि ते करूक शंबरि,
शंबरि थकून सहस्त्र अनिक लक्ष
शृंखल बन्धित आसले तांगेले आशेक अन्तिम ना.

When the deserving needy beg for some,
The wretch never parts with a pie;
Alas, when he bids farewell,
Even the cloth is left behind.

केन्ना पात्र आनि आवश्य आसचे ते मागतायिं स्वल्प,
तरि निकृष्ट दीनाति केवऌ एक पैसा;
हा, केन्ना तो वत्ता सोडून केन्नायि जाव्नु,
केवल वस्त्रयि सोडून वत्ता थयींचि.

Regret they have none;
Deceit is their faith;
Thirst for wealth makes them cold,
Even to the divine Truth.

पुणि खेदु तांका कायिना;
कपड तांगेलो विश्वासु;
धन–तृष्णा कर्ता तांका उदासीन,
दैव सत्याक मरेन.

Truth is Brahmam, say the wise
The blind too boast they know;
As the ignorant donkey carrying saffron;
Desires alone disillusion all.

सत्य तँ ब्रह्म, सागतायि ज्ञानवन्त
कुरडेयि अहंकारितायि ते जणतात ह्मोणु;
कशि कि ज्ञानहीन गाडव वाव्तां कुंकुम;
आशा मात्र राबैता मोहान्तु सर्वांक.

Brahmam:- Soul of the Souls

Step by step life ebbs out
Up and up desire swells,
Onam has come, Vishnu gone
Thiruvathira has not yet come;

एकेक वत्ता पावल तशी क्षीणीत जात्ता जीवित
गण्टाव्नु वर्त्ता आशा ऊँच आनिक ऊँच,
'ओणम' अयिलें, विषु गेलें,
'तिरुवातिरा' अयिलेना अतँयि;

Onam – A national festival of Kerala Aug. – Sept,
Vishu – Day of rejoicing April – May
Thiruvathira – A festival of the women folk of Kerala pertaining to the eternal wed lock of Siva and Parvathy.

On Aswathi in Kumbha,
My birthday falls;
Vrischiga brings in the anniversary;
No more feasts this time.

कुभान्तु आसचि अश्वति,
जायदीस मेगेलो येत्ता,
वृच्छिक हडता वर्षिक;
ना अतँ भोजन या वेळारि.

Aswathi:- The star which influence the day
Kumba - Feb - March.
Vrischiga:- Nov - Dec

How I wish to have a child,
Whom I will see weds
My grand child born to him
Is a feast to my eyes.

कशि हांवे पाँञ्चि आशा जांव्का एक भुरगे,
वारडिक करचे ताणे ते चोंञ्चे हांवे
मेगेलो पौत्रु जन्मता ताजेरि
मेगेले दोळ्यांक तो एक उत्सवु.

The land that is at hand
Never again will I lease,
Desires thus multiply
When the poor breathe their last.

आसचि ती भूमि हतान्तु
पुनः दीना हाव 'पाटाक',
आशा तशि ती वडता
केन्ना साधु ते वोडितायि अंतिम प्राण तांचे.

Why, think about it at length
The bulk of Karma is still there;
Many births we have gone through,
It's Kaliyuga and the land is Bharath.

कित्याक, चिंतिता दीर्घ त्या विषयान्तु
कर्माचो वोडलो भागु असा अतँयि थयींचि;
मस्त जन्म अमी भोगल्या आसा,
यें कलियुग तँ अनिक यी भूमि भारत तँ.

Many years we lived here and died;
Without knowing the span of life;
How we wasted away,
When life is short and health vanisning.

अनेक वर्षं अमि कडले जीवन हांगा आनि मेल्या;
कळनत्तिल्यान जीविताचें क़ालयळव;
कशि अमि केल्या व्यर्थ,
केन्ना आयुष्य आसा अल्प आनि आरोग्य पंव्ता नाशु.

Chant His names always.
Attain Purushartha thereby;
Why be afraid of hell,
Prepare to enter Vaikunta.

नांव ताजे केन्नायि पाठ करायि.
पुरुषार्थ तत् द्वारा प्राप्त करायि;
कित्याक नरकाक भित्तायि,
मेळचाक वैकुण्ट उद्यम करायि.

Purushartha: 1. Dharma
2. Artha
3. Kama
4. Moksha

Vaikunta: The abode of Lord Vishnu

Alone we came, alone we quit,
Why compete in between;
When Purushartha is there,
Why aspire wealth; more!

अमि आयल्याँ एकलेच्चि, आनि वत्तायि एकलेच्चि;
कित्याक स्पर्धा अंचे भितरि;
केन्ना पुरुषार्थ आसा थँयीं;
कित्याक आकांक्षा धनाचेरि; अधिक!

While full dazzling Sun is there,
Why go in for glow Worm;
When Unnikrishna plays in us,
Why wish for children more.

केन्ना पूर्ण तेजस सूर्युं थँयि आसा,
कित्याक वत्ता प्रभाकीटा खतीर;
केन्ना बालकृष्णु अंचेभितरि खेळत असा,
कित्याक इच्छिता अधिक संतान.

Bhakthas are there our kith and kin;
When Maya has her display,
Sweet-heart's shows seem foolish;
Hark! The riches here are ours
The Lord of the universe is our father
The mother of the universe, our mother.

भक्तजन आसा थँयि, बन्धु बान्धव अम्गेले;
केन्ना मायेक आसा तीजो खेळ,
प्रियतमाचे दर्शन दकेयता मूढत्व;
अयकायि! हंगाचे धन तें अम्गेलेचि
विश्वाचो धन्नि तो अम्गेलो बापूसु
विश्वाचि माता, ती अम्ची आम्सु.

Bhakthas:- **Devotees**
Maya:- **that which hides the real and show only the unreal.**

Why worry any more;
Alms there is plenty to eat;
Without any desire chant His name
with faith,
Revere unabashed, with folded hands;
All creations here.
Soaked in tears of joy, unmindful of
the pangs of life
Prostrate before the Saintly souls.

कित्याक पंव्ता क्लेश अनिकयि;
आसा समृद्ध भक्ष्य खवंचाक थँयिं;
आशा कसलीय नत्तिलें करि नाम पाठ विश्वासान ताजो,
करि प्रणाम अल्लज्जित, हाथ अेकडे करून;
सर्वं सृष्टि हंगा,
संतोष बाष्पान तिम्मलो जाव्नु,
जीवित यातन कायिं वरनत्तिल्ले मनांतु
करायि नमन पुण्यात्मागेले मुखारि.

Drunk in Bhakthi, dance about;
The ties will break thereby;
When Karma comes to an end
The body falls apart; the soul
Leaps then to Brahmam in sight
Eager to be ever with it.

मदोन्मत जयायि भक्तिन्तु, आसपास नचायि;
त्यो गाण्टियो थयींचि फुंटतायि;
केन्ना कर्म येत्ता अंतिमेरि
तेन्ना पडता देह; आत्मा तो
मेळता गोचर ब्रह्मान्तु
औत्सुक्यान आसचाक केन्नायि तन्तु.

Unfit you may be,
Depressed you shall not;
Hear His glories once,
Whether born low or high.

अयोग्य आसचाक पुरो तूं,
विषाद पांव्नका तूं;
आयिक ताजे महिमा एक पाव्टी,
नीच वा ऊँच जन्मला तूं.

Except those born without a tongue,
And those born dumb;
Repeat His names or hear once,
or in dream.
While fooling others or for other's sake
Is enough for you to merge with him.

जीब नत्तिले जन्मले ते,
आनि जन्मले ते मोन्ने विना;
करायि आवर्तित ताजे नाम पाठ
अथवा अयकायि एक पार्वटि, अथवा स्वप्नान्तु.
मूढ दुसरांक करचे वेळारि अथवा दुसरां खतीरि
पुरो तुका ताजेकडेन मेळूक.

Sreedharacharya announced,
Badarayan composed,
Geetha sung, Vedas repeat,
About Thee alone Oh! my Lord.

श्रीधराचार्यांनि केल्या आख्यायन,
बादरायणान् केल्या संविधान,
केल्या गीता गायन, कर्तायि वेद पाठ,
तुजें विषयीं मात्र हे! मेजे प्रभो.

Sreedharacharya - An ancient Guru
Badarayan - Veda Vyasa.

If mind there is, it is enough
That is the glory of His names.
Repeat His names to heart's content,
Merge with Him, Brahmam itself,
Pardon me Lord, if I have erred.

OM SHANTI, SHANTI, SHANTI.

तरि मन थँयि आसा, पर्याप्त ते
ताजे नावांचे महिमा तें
करायि आवर्तित हृदय तृप्ति मरेन नाम ताजे।
पावांयि लय ताजे कडेन ब्रह्मांतूचि
क्षमा करि देवा, तरि केल्या हांवे चूकि.

ॐ शान्ति, शान्ति, शान्ति.

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